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"*The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life*" (PSALM 128: 5).

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UNCHASTITY THE DOMINANT EVIL OF THE AGE.

[AN article written by President Joseph F. Smith, of the Church of Jesus Christ of Latter-day Saints, at the request of the Newspaper Enterprise Association, for publication by its clients throughout the United States.—ED.]

The character of a community or a nation is the sum of the individual qualities of its component members. To say so is to voice at once an ordinary platitude and an axiom of profound import. The stability of a material structure depends upon the integrity of its serveral parts and the maintenance of a proper correlation of the units in harmony with the laws of forces. The same may be said of institutions, systems, and organizations in general.

Some of the gravest mistakes of men, in administrative affairs, in politics, in statesmanship, are the consequence of misdirected efforts to strengthen the fabric as a whole instead of applying remedial measures to the defective parts, or correcting the discordant relationship. When citizens can be taught to live right lives, the grandeur and perpetuity of the nation will be assured.

The voice of the pessimistic agitator is heard in the land to-day. He is loud in denunciation of existing systems and vigorous in demand for new laws and governmental reforms. Progressive legislation is undoubtedly necessary and abuse of power, neglect of duty or other evils in national or local administration, should be promptly corrected; but the crying need of mankind is individual reformation. The thorough purification and effective regulation of society as a system through repressive legislation is a stupendous and well-nigh a hopeless undertaking. The natural and rational plan of improvement must deal largely with the education of the society unit, the individual citizen. Regula-

tory and prohibitory laws cannot consistently be regarded as other than necessities in the present state of human affairs, but let us hope that these enactments shall become as dead letters in the advancement of the community through individual improvement.

What has come to be known in present day literature as the social evil is a subject of perennial discussion, and the means proposed for dealing with it are topics of contention and debate. That the public conscience is aroused to the seriousness of the dire condition due to sexual immorality, is a promising indication of prospective betterment. No more loathsome cancer disfigures the body and soul of society to-day than the frightful affliction of sexual sin. It vitiates the very fountains of life, and bequeaths its foul effects to the yet unborn as a legacy of death. It lurks in hamlet and city, in the mansion and hovel as a ravening beast in wait for prey; and it skulks through the land in blasphemous defiance of the laws of God and man.

The lawful association of the sexes is ordained of God, not only as the sole means of race perpetuation, but for the development of the higher faculties and nobler traits of human nature, which the love-inspired companionship of man and woman alone can insure. The word of Scripture is explicit as to the Divine intent and command with respect to the sexes. It is not good for man to be alone: and, therefore, hath it been ordained that "a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh" (Genesis 2: 18, 24). Of the first parents of the race we read: "And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth. (Genesis 1: 28).

The precept that marriage is honorable is as true to-day as when uttered by the Apostle of old (see Hebrews 13: 4); and who shall deny that the marriage state is essential to the attainment of even relative perfection in fulfilling the measure and purpose of man's mortal existence? "Neither is the man without the woman, neither the woman without the man, in the Lord" (I. Corinthians 11: 11).

Not alone is it fundamentally proper and in strict accord with both the spirit and the letter of the Divine Word, but absolutely essential to the stability of the social order that the marriage relation shall be defined and regulated by secular law. Parties to the marriage contract must be definitely invested with the responsibilities of the status they assume; and for fidelity to their obligations they are answerable to each other, to society, and to their God.

Sexual union is lawful in wedlock, and, if participated in with right intent, is honorable and sanctifying. *But without the bonds of marriage, sexual indulgence is a debasing sin abominable in the sight of Deity.*

Infidelity to marriage vows is a fruitful source of divorce, with its long train of attendant evils, not the least of which are the shame and dishonor inflicted on unfortunate though innocent children. The dreadful effects of adultery cannot be confined to the erring participants. Whether openly known or partly concealed under the cloak of guilty secrecy, the results are potent in evil influence. The immortal spirits that come to earth to tabernacle in bodies of flesh have a right to be well born, through parents who are free from the contamination of sexual vice.

It is a deplorable fact that society persists in holding woman to stricter account than man in the matter of sexual offense. What shadow of excuse, not to speak of justification, can be found for this outrageous and cowardly discrimination? Can defilement be any the less filthy and pestilential in man than in woman? Is a male leper less to be shunned for fear of contagion than a woman similarly stricken?

O, the baseness, the injustice, the dishonor of it all! Happily the early promulgators of this shameful conception of a double standard of morals for the sexes are hidden in the oblivion of the past. Let the infamy in which they should rightly share be borne by those who countenance the current acceptance of so vicious a distinction. Visualize the spectacle. Man, who is by nature the protector and defender of women, ready to stone to social death the adulteress, in whose sin he was partner.

True, there is nothing distinctively modern in this revolting distortion of propriety and justice. It will be remembered that certain self-righteous Scribes and Pharisees came clamoring to the Christ in the temple courts, dragging with them a woman, of whom they said, "Master, this woman was taken in adultery, in the very act"; and they ask what punishment should be meted out to her. What of the man in the case? He may have been present, but whether so or not, we have no record that judgment upon him was either asked or implied. However, injustice is of no less hideous mien because, as we sometimes say in stultifying inconsistency, it is time-honored.

So far as woman sins it is inevitable that she shall suffer, for retribution is sure, whether it be immediate or deferred. But in so far as man's injustice inflicts upon her the consequence of his offenses he stands convicted of multiple guilt. And man is largely responsible for the sins against decency and virtue, the burden of which is too often fastened upon the weaker participant in the crime. The frightful prevalence of prostitution, and the tolerance and even condonation with which the foul traffic is treated by so-called civilized society, are black blots on the pages of current history.

It would be manifestly unjust to sweepingly condemn every fallen woman as of equal culpability with the rest of her degraded class. The published results of investigation by official inquirers

and volunteers in this miry field of research indicate that many a woman who offers her body for hire entered into this dreadful commerce when she found herself despoiled and betrayed through undue confidence in man; and while her despairing and desperate condition must be considered as an element of cause if not of mitigation, she is nevertheless a criminal under the secular law and a grievous offender against the mandate of the Almighty. In the day of righteous judgment, before the bar of the great Judge who shall read the mind and interpret the heart, every circumstance will be taken into just account, in her case as in that of him or them who have contributed to her degradation. Others there are, as the reports attest, who aver that they live their lives of shame by choice, preferring the comparative ease and the unnatural excitement of their abandoned mode of existence to the exactions of honest industry.

Horrifying as the condition is, it is nevertheless a black reality, that hordes of women prostitute their bodies and souls for money, *and find no lack of eager buyers.* Who is the more depraved—the vender or the purchaser of woman's honor? In many cases a power of discernment and analysis superior to human attainment is essential to a just verdict, but it appears certain that whatever of palliation through stress of circumstance may be found for woman, guilty lust is too generally the primal motive of the man. If the passions of men were kept in natural and wholesome restraint, female virtue would cease to be a purchasable commodity in the unholy marts of society.

The low esteem in which strict sexual morality is currently held is an element of positive danger to the nation as a human institution, to say nothing of the wholesale debauching of souls as an offense against divine decree. With such awful examples as history furnishes it is a matter of astonishment that governments should be so nearly oblivious to the disintegrating forces springing from violations of the moral law amongst their citizenry. For, as already stated, while the education of the individual is the basal condition of community improvement, regularity laws will be necessary as long as crime flourishes.

The grandeur of ancient Greece, the majesty of Rome, once the proud rulers of the world, have disappeared; and the verdict of history specifies the prevalence of sexual immorality as among the chief of the destructive agencies by which the fall of those mighty peoples was effected. The literature of the religious body I represent records an instance of even more striking import, for it comprises the physical destruction and complete extinction of a once powerful nation, and the utter debasement of another. According to the Book of Mormon history, the American continent was once inhabited by two peoples known respectively as Nephites and Lamanites. The former were progressive throughout a great part of their career; they built cities and cultivated the arts of

civilization; and as long as they lived in righteousness they prospered. The Lamanites were of nomadic habits, and, except for brief intervals of comparitive peace, were in a state of aggressive enmity against their Nephite contemporaries. The most blessed period of ancient American history was that of the first two centuries of the Christian era, during which the people lived in purity and virtue. Of that time we read: "And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God" (IV. Nephi, 15, 16).

But this virtuous and happy state was followed by an era of abominable excesses; and prominent among the sins that led to the death of the nation was that of sexual impurity and general lasciviousness. As the prophets had predicted, the Nephites degenerated, and by Divine sufferance their enemies destroyed them as a nation. And the Lamanites, though victors in the struggle, have fallen to the present degraded status of the American Indian. Archæologists tell us that the human bones taken from Indian mounds of this country bear unmistakable testimony to the prevalence of syphilitic and allied diseases among the ancient Americans.

Is our modern nation to bring upon itself the doom of destructive depravity? The forces of disintegration are at work throughout the land, and they operate as insidiously as does the virus of deadly contagion. A nation-wide awakening to the need of personal sanitation and of rigorous reform in the matter of sexual morality is demanded by the exigencies of the times. As in combatting physical maladies, so in the treatment of moral contagion, the individual should be rendered immune, so far as possible, by instruction in hygienic living, and by inoculation with the spirit of righteousness; and, coincidently, every possible effort is required to check the spread of the plague by community sanitation. The current and common custom of indecency in dress, the flood of immoral fiction in printed literature, in the drama, and notably in moving-picture exhibitions, the toleration of immodesty in every-day conversation and demeanor, are doing deadly work in the fostering of soul-destroying vice.

Like many bodily diseases, sexual crime drags with itself a train of other ills. As the physical effects of drunkenness entail the deterioration of tissues, and disturbance of vital functions, and so render the body receptive to any distemper to which it may be exposed, and at the same time lower the powers of resistance even to fatal deficiency, so does unchastity expose the soul to divers spiritual maladies, and rob it of both resistance and recuperative ability. The adulterous generation of Christ's day

were deaf to the voice of truth, and through their diseased state of mind and heart, sought after signs and preferred empty fable to the message of salvation.

The gospel of Jesus Christ is the divinely ordained panacea for the ills that afflict humanity, and pre-eminently so for the dread affliction of sexual sin. Note the teachings of the Master while He ministered among men in the flesh—they were primarily directed to individual probity and rectitude of life. The letter of the Mosaic law was superseded by the spirit of personal devotion to the right. "Ye have heard," said He, "that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5: 27, 28). The sin itself may spring from the sensual thought, the lustful glance; just as murder is often the fruitage of hatred or covetousness.

We accept without reservation or qualification the affirmation of Deity through an ancient Nephite prophet: "*For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me. Thus saith the Lord of Hosts.*"

We hold that sexual sin is second only to the shedding of innocent blood in the category of personal crimes; and that the adulterer shall have no part in the exaltation of the blessed. We proclaim as the word of the Lord:

"*Thou shalt not commit adultery.*"

"*He that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith.*"

SELF-CONTROL.

THE experiences of life afford opportunities for the exercise of self-control. Human beings have evil tendencies within them, which mar character and delay the attainment of perfection. When the just interests of others make an appeal, selfishness interposes an objection; when love seeks to expand, hatred places a barrier in the way.

To rule one's self is not an easy task, for the malign influences in man's nature are strong. Nevertheless, one of the obligations placed upon mortals by the gospel of Christ, requires that men extend rigid supervision over their lives. God has given to each individual a free hand to develop his own character. The mind, therefore, is not a conquered province or a subject state, but is a region of freedom and a land where autonomy is found.

All righteous tendencies in one's life should be fostered, and whatever is evil ought to be vigorously suppressed. The body and the mind should show obedience to the laws of the Almighty.

Does the tongue speak words of comfort, or is it bent on wounding the sensitive feelings of others? Are the hands employed in a worthy occupation, or do they labor in an unholy calling? Whither are the footsteps wending—to scenes blessed by the smiles of heaven, or to dens resounding with the jeers of devils?

A glorious privilege is individual liberty; but it carries with it an awful responsibility. God grants free-agency to men, but some day there will come the hour for rendering their reports. Happy will they be who have administered wisely their personal affairs—who have welcomed and aided righteousness, but have expelled and suppressed whatever was sinful.

Liverpool. J. E. C.

SALVATION AFTER DEATH.

It was not for any Christian preacher to preach that every man who died in battle was sure of eternal peace. He who believed and preached that was not preaching Christianity, but Mohammedanism pure and simple. "I take this opportunity," said the preacher, "to repudiate this faith which I have been accused of preaching in my published writings, and also repudiating the belief in which most of us were brought up, that every man's eternal faith is settled by whatever position he was in at the moment of death. If that were so, then on this nation at the present moment would lie the most awful responsibility. Day after day, year after year young men are being sent by hundreds of thousands to an early death, and I have heard of no organized effort to prepare them for their future except the uncertain work of army chaplains and the organization of the Y. M. C. A. The doctrine that death settles every man's everlasting destiny is dead, and will never be resurrected. Understood in its clear essentials the gospel does not teach such an inhuman doctrine. The moral value of this life will assuredly go with us into the life to come."—The Rev. Dr. Griffith Jones, at the City Temple, London.

"The kingdom of God will remain upon the earth, and the holy Priesthood will rest down upon these our neighbors as well as us, and the keys of power will remain with this people for ever and be used for their redemption, for this is the decree of the Almighty. If we do not do our duty as a people we shall be chastened and whipped until we learn obedience. Then, I say, that it is for us to work to build up His kingdom; whatever we are instructed to do, that we should perform at all times and listen to the counsels of His servants, whatever may be the consequences."—Wilford Woodruff.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY. JULY 5. 1917.

EDITORIAL.

GREEK KING ABDICATES.

THE abdication of the Greek king, Constantine, at the demand of M. Jonnart, the High Commissioner, representing Great Britain, France, and Russia, marks the beginning of a new scene in the great war drama that is being enacted in the world to-day. In all probability, an entirely new turn will be given to the Balkan campaign, for it must be supposed that, if the new king is acceptable to the Allies and to that popular Greek statesman, M. Venizelos, and his followers, they have the assurance that the policy of the new Greek government will be different from that of the old.

King Constantine's reign has been brief, but momentous. He ascended the throne on the 18th of March, 1913, when his father, King George I., was assassinated. He was quite popular at that time, owing to his success as an army commander in the war on Turkey in 1912-13. He had great opportunities before him, when the present conflict broke out. He might have become the restorer of the glory of ancient Hellas, if he had been so disposed. But, as so many others, he failed at the critical moment.

There was a treaty between Greece and Serbia, binding the two countries to mutual assistance in case of an attack by either Bulgaria or Turkey. The contingency arose, but the agreement was not kept.

Constantine is the brother-in-law of the German emperor, and he is also closely related to the Royal house of Great Britain, and the Romanoffs of Russia. His brother, Prince Nicholas, married a daughter of the Grand Duke Vladimir of Russia; a sister married the Grand Duke George Michailovitch of Russia, while another brother, Prince Andrew, married Princess Alice, daughter of Prince Louis of Battenberg.

Modern Greece, as known by the present generation, has but a brief history. It begins, we may say, about the time when the Church of Jesus Christ of Latter-day Saints was being organized. The old Greek, or Eastern, empire was blotted out, as it were, when Constantine XI. was slain and Constantinople seized by the Turks under Mohammed II., in the year 1453. Greece remained a dependency of Turkey, suffering under unspeakable misrule, until the insurrection in 1821-29, when Greek patriots shed their blood freely for liberty. After years of martyrdom, one part of the

Greek people was set free, with the sanction of the European Powers, and thus the modern kingdom of Greece came into existence. The Protocol of London was signed on the 3rd of February, 1830, two months before the formal organization of the Church.

If the Christians of the world had studied the prophecies relating to the "latter days," and the establishment of the Kingdom of God on earth, they would be more interested than they, generally, are in the events that transpire in the near east, as indicating the approach of the Millennial day. Daniel seems to point to the liberation of the Greeks from Turkish rule as one of the signs of the end.

Daniel had a remarkable vision supposed to relate to this subject. He beheld a ram "pushing westward, northward, and southward," until his progress was arrested by a he-goat coming from the west. The latter became very great, but its horn was, eventually, broken, and four horns came up in its place. Daniel, finally, saw a "little horn" come forth out of one of the four horns, and this is the chief theme of the vision. The "little horn" grew "exceeding great" toward the south, and the east, and toward the "pleasant land." It cast down "some of the hosts [of heaven] and of the stars." It magnified itself, "even to the prince of the host," and it took away the daily sacrifice and broke down the sanctuary. "And an host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered" (Daniel 8: 1-12).

This was the vision.

Daniel was anxious to know the meaning of this allegorical representation, and the angel Gabriel, who, as we know from modern revelation, is none other than our great ancestor, Noah, was sent to give him the information he so much desired. Gabriel explained to him that the ram represented the Medo-Persian empire, and the he-goat, Greece. There can be no mistake about this interpretation, for it is given by the angel, himself. All, further, agree that the first horn represents Alexander the Great, and that the four horns denote the rulers of the four parts into which his empire was divided at his death.

Opinions are not equally clear about the "little horn" which sprang up from one of the four, but the most natural interpretation is that it represents the Mohammedan power and conquest, especially under the leadership of the Turks, as the "little horn" in the 7th chapter, which made war upon the saints "until the Ancient of Days came," represents the persecuting power that arose in the Roman empire. In other words, as the ten-horned beast (chapter 7) represents the Western empire, and its "little horn" the persecuting church, so the he-goat symbolizes the Eastern, or Greek, empire, and its "little horn" persecuting

Mohammedanism. This, some of the best commentators hold to be the true meaning of the prophecy referred to.

Mohammedanism originated in Arabia—a territory under the rule of one of the four horns of the Grecian he-goat. It came "by reason of transgression"; that is to say, when the general apostasy from the Church of Christ had been completed, as indicated by Daniel (8:12). It was "fierce," for it relied upon the sword for the propagation of its tenets. The part of the world in which the Christian faith was first proclaimed, having rejected Christ by sacrificing His servants on the altar of martyrdom and perverting His doctrines, was given over to the exploits of the savage hordes that marked their progress with fire and blood, while crying with all their might, "Allah is great, and Mohammed is His prophet."

This "little horn," this anti-Christian power, Gabriel explains, was to stand up against "the Prince of princes," but then it shall be "broken without hands" (Dan. 8:25), by the same agency that set the "little stone" of the kingdom of God in motion.

The important point to note in this vision is that it relates to the end of this dispensation. For Gabriel says, "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed shall the end be" (Dan. 8:19). That is to say, it relates to the time of the end of the divine rejection of Israel and the dispersion of the people among all the nations—the end of God's indignation, or wrath, implied in the scattered condition of that nation. It follows that the breaking up of the Turkish rule in Europe is represented as one of the events immediately preceding the gathering of Israel and the establishment of the Church and the kingdom of God. We have lived to see this prophecy fulfilled. The Greeks first threw off the yoke in their war for liberty, which may be called almost ten years of martyrdom. They began to break the "little horn," and immediately afterwards the Lord raised up His Prophets to gather the scattered Israel. Other nationalities have followed the example of the Greeks, and the Turks are now, as far as their power and dominion may be considered, almost driven out of Europe. They are standing at the water's edge, and, without doubt, the gathering of Israel and Judah, the building of Zion and Jerusalem, and the coming of the Lord in power are events to be looked for now in as rapid succession as is consistent with the plans and purposes of God. And if kings and rulers place obstacles in the way, they are removed and their thrones overturned.

Greece, we expect, still has a prominent part to play in history. The New Testament was given to the world in the Greek tongue, as were the Book of Mormon and modern Revelations in the English language. Christianity was first proclaimed in Europe on Greek soil. The very word chosen by the inspired writers as the designation of the organized followers of our Lord—church—is Greek, for the Greeks called their legislative assemblies "church."

If the Greek people will accept the gospel of Jesus Christ to-day, with the same willingness that so many of their ancestors accepted it as preached by Paul and his followers, in the beginning of our era, they will have a glorious future.

J. M. S.

THE BAPTISM OF FIRE.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

"We believe that the first principles and ordinances of the gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost" (Articles of Faith).

John the Baptist proclaimed the necessity of repentance and of baptism by water, which latter he administered to all who came in contrition seeking admission to the kingdom of God. With equal fervency, this voice crying in the wilderness foretold a second or higher baptism, which, however, John was not authorized to give. This he characterized as the baptism of fire and the Holy Ghost, ordained to follow his administration, and to be given by that Mightier One, whose pre-eminence John delighted to proclaim. This was the Baptist's testimony:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3: 11).

That the Mightier One referred to was none other than Jesus the Christ is thus set forth in the words of John: "Behold the Lamb of God * * * This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. * * * And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1: 29-33).

In His incisive instructions to Nicodemus respecting the works essential to salvation, the Savior did not stop with the specification of the watery birth. Baptism by immersion in water, though administered by one invested with the power of the Holy Priesthood, is incomplete without the quickening effect of the Spirit. "Born of water and of the Spirit" is the indispensable status of every man who shall gain admission to the kingdom of God.

While yet in the flesh our Lord specifically and repeatedly assured the Apostles that after His departure the Comforter or the Spirit of Truth would be sent unto them; and the scriptural context plainly shows that these expressive appellations have reference solely to the Holy Ghost. Amidst the solemnities of His

ascension, the Lord reiterated these assurances of a spiritual baptism, saying: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1: 5).

A rich fulfilment was realized at the succeeding Pentecost, when the assembled Apostles were endowed with unprecedented power from heaven, being filled with the influence of the Holy Ghost so that they spake in tongues other than their own as the Spirit gave them utterance. An outward manifestation of this Divine investiture was seen in the tongues of flame which rested upon them severally. The Lord's promise, so miraculously fulfilled upon themselves, was repeated by the Apostles to those who sought their instruction. Conditioned upon their repentance and baptism in water, Peter assured the penitent Jews that they should "receive the gift of the Holy Ghost" (Acts 2: 38).

That the bestowal of the Holy Ghost is an ordinance requiring higher authority than that by which water baptism may be performed is evidenced by Scripture. Philip—not the Apostle Philip, but presumably one of the seven men who had been set apart for a lesser ministry (Acts 6: 3-6)—preached to the Samaritans and baptized many. Plainly Philip was empowered to administer water baptism; and it is equally clear that an authority greater than his was requisite for the higher baptism of the Spirit or the conferring of the Holy Ghost by the laying on of hands. To this the Scriptures testify:

"Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost" (Acts 8: 14-17).

Very illuminating is the instance of Paul's ministry unto certain devout Ephesians (Acts 19: 1-7) who professed to have been baptized "unto John's baptism," but who were plainly uninstructed as to the necessity of the baptism of the Spirit. It is probable that these men had submitted to immersion by unauthorized hands; and therefore Paul caused that they be baptized "in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

To the twelve Disciples who were ordained by the resurrected Lord among the Nephites on the American continent, Christ gave special power, so that all baptized believers upon whom they would lay their hands should receive the Holy Ghost; and thus is the assurance recorded:

"Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they

shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins" (Book of Mormon, III. Nephi 12:2; see also Moroni, chapter 2).

And in this modern day, the authority of both the Lesser or Aaronic Priesthood, which is requisite to water baptism, and of the Higher or Melchizedek Priesthood, without which the gift of the Holy Ghost cannot be authoritatively bestowed, has been restored to earth, through the Prophet Joseph Smith. The elders of the Church to-day are commanded to preach the gospel, to baptize the penitent, "And to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures" (Doctrine and Covenants 20: 41).

RAMBLING AND TRACTING.

SEVERAL months ago, while in conversation with President Tidswell of the Bradford branch upon subjects pertaining to the lady missionary work, the idea was brought out that we take the lady missionaries of the conference to some of the near-by villages, spend the afternoon tracting, and hold an open-air meeting in the evening. It was also suggested that those holding the Priesthood be included in this movement. This idea met with the approval of the elders. Having this plan definitely in mind, we waited for good weather to come that we might carry it out. Several weeks ago the opportunity presented itself.

The work is carried out under the direction of the conference president, who is assisted by the traveling elders, the lady missionaries, and what few members of the local Priesthood are able to go with us. Together we board the trams and ride to the outskirts of the town. From thence we enjoy a ramble to some appointed place. Immediately upon our arrival, the little band is divided into groups of five or six. An overseer is appointed for each group. The district for each group is defined, and the overseer sees to it that all the houses in his, or her, district are tracted. The groups then go immediately to their districts and commence work.

In going to each door, we endeavor to interest the tenant of the house in the gospel. We leave a tract, or give an invitation to attend an open-air meeting, to be held at such-and-such a time, and in such-and-such a place.

In the past we have arrived at the place appointed at three or four o'clock, and with the help of a large number of saints who are not identified with the lady missionaries, but who do good tracting with them, we have completed our tracting about six o'clock. We then retire to a field a little way from the busy part of the place, and there take our tea. We then engage in games, or some other innocent sport, until time for meeting, which is usually at seven o'clock.

At the meeting we stand about in a circle and sing two or three hymns. Prayer is offered, and then some one is asked to speak. We endeavor to have short speeches, and three or four speakers. We do not hesitate to call upon the sisters to address the meeting, either. Frequently, between speeches, our good singers render solos. The meetings are closed with song and prayer.

Before holding our meeting, the constable is consulted, in order that we be on good terms with him and make clear our purposes. In tracting, for the sake of giving no ground for biased criticism, the men and the women tract in separate groups. The missionary value of street meetings can not be measured after mathematical methods. We can but sow and water; the rest must be left to the Lord. We might mention one very gratifying feature, however, which is this: we get the opportunity of preaching to more men than women. But the benefits to our own selves are abundantly manifest. All of the saints enjoy the ramble. All enjoy the tracting, and all enjoy the meeting. It is a good work, and a good time. We can recommend the system to any branch or conference.

EBEN J. ROBINSON,
President of the Leeds Conference.

HOW HE FOUND HIS CREED.

AN Episcopalian rector traveling in the South of the United States met a native, also by his own profession, an Episcopalian.

"Who confirmed you?" asked the rector.

"Nobody."

"What's that?"

"Nobody."

"But didn't you tell me you were an Episcopalian?"

"Oh, yes," said the old man; "and I'll tell you how it is. Last spring I went down to New Orleans visitin'. While I was there I went to church, and I heard 'em say they had left undone them things they'd oughter done, and done them things they hadn't oughter done, and I said to myself, 'that's just my fix, too.' I found out that it was an Episcopalian church, and so I've been an Episcopalian ever since."—SELECTED.

CHRONOLOGY OF THE WAR.

June 2.—The President of Brazil, Dr. Vencesla Braz, has signed the necessary documents revoking the declaration of neutrality of that country.

June 3.—The British report severe fighting, with varying fortunes, south of the Souchez river. Elihu Root and the American commissioners arrive in Russia.

June 8.—Sir Douglas Haig reports that the British attack on important strongholds dominating the Ypres salient has been successful. Six thousand prisoners brought in. The explosion of the mines, which opened this morning's battle, is said to have been heard distinctly in London. Germany hands the Haitian minister his passports. General Pershing, of the United States army arrives in Liverpool, on his way to France.

June 12.—King Constantine, of Greece, abdicates, at the demands of M. Jonnart, the High Commissioner of France, Great Britain, and Russia. Prince Alexander designated as his successor.

June 13.—Fifteen German aeroplanes cross the Essex coast, Some bombs dropped on London. Thirty-one persons reported killed, and seventeen injured.

June 17.—A Zeppelin brought down in an air raid on the south-east coast of England.

June 18.—The Germans occupy some advanced British positions on Infantry Hill.

June 27.—The first contingent of American troops land in France. M. Venizelos forms a new Greek cabinet. He holds the positions of premier and minister of war.

FROM THE MISSION FIELD.

Entertaining Wounded Soldiers.—On June 20th, 1917, the Relief Society of Gateshead branch (Newcastle conference), entertained twenty-five wounded soldiers, and about one hundred and twenty-five persons enjoyed a successful social, following the tea served to the men who have been to the front. A very large number of friends were in attendance.

Relief Society.—On Thursday, June 21st, 1917, President James G. McKay and Elders William J. Loosle and William Payne visited the Hammersmith branch (London conference), and organized a Relief Society. Instructions were given, and the following officers were set apart:—Sister Grace Tont Pugh, as president, with Sisters Emily Frogley as first, and Hannah Lloyd as second counselor. Sister Gladys Hailes as secretary, and Sister Germaine Depassel as treasurer.

Branch Meeting.—A branch meeting was held at Gainsboro (Hull conference), on Sunday, June 17th, 1917. Both Sunday school and the evening services were well attended. The general and local Church authorities were unanimously sustained. Sister Mary Booth was appointed secretary of the Relief Society, making that organization complete. Though few in number, the Gainsboro branch, under the direction of President George H. Parker, is in a very favorable condition. President William D. Lewis and Elder Oliver G. Ellis were present and addressed the saints.

Branch Conference.—On Sunday, June 24th, 1917, two successful sessions of a branch conference were held at 43 Cobbold Street, Ipswich (Norwich conference). The children rendered a very interesting program at the afternoon session. Many of the children are not members of the Church, but, having a desire to have their parents see what work they are doing, some of them were successful in getting them to attend. The strangers expressed themselves as well pleased with what they heard, and desired to hear more. One home was opened for visiting to the elders. President Francis M. Skinner and Elder Orial L. Anderson were the speakers at the evening session, says Orial L. Anderson, clerk of the conference.

Baptisms.—President Benjamin R. Birchall officiated at a baptismal service held at 15a Wicklow Street, Dublin (Irish conference), June 3rd, 1917. One soul was added to the Church, baptized and confirmed by President Benjamin R. Birchall.

On Wednesday, June 20th, 1917, Elder John H. Wilding baptized one person in Kenfig Pool, near Pyle (Bristol conference). The new member was confirmed by Elder Stephen H. Winter the same day.

On Saturday, June 23rd, 1917, three persons were baptized in the North Sea at Hartlepool (Newcastle conference), by Elder George W. Perry, and were confirmed at the water's edge by President Parley M. Condie, Elder Perry, and Elder William Derbyshire (local).

On Tuesday, June 19th, 1917, at Bury St. Edmunds (Norwich conference), two children were baptized in the river Lark, by Elder Orial L. Anderson, and confirmed at the water's edge by President Francis M. Skinner and Elder Orial L. Anderson.

On Saturday, June 23rd, 1917, at Ipswich (Norwich conference), in the River Gipping, Elder State England baptized one adult. The candidate was confirmed the following day by President Francis M. Skinner.

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